

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 22, Vol. XXVI.

Saturday, May 28, 1884.

Price One Penny.

THE GOSPEL.—ITS NATURE AND RESULTS.

BY ELDER G. E. GROVE.

The Gospel has rights in common with other principles. But it might be asked,—What is the Gospel? The Gospel is a revelation of God's will to man; it is a mirror which reflects the true character of every one who looks faithfully into it; it is a deliverer that points out the only way to be saved; it is a guide all through this life, and a passport to the society and association of all which is honorable, holy, pure and blessed, behind the veil. As such, it has a right to be heard, a right to be investigated and studied, a right to be obeyed, respected and honored. It claims these rights because it brings with it its own evidences, which are love, light, peace, truth, honor, power, mercy and righteousness. These it confers upon all those who obey its laws and live by its principles, as we can abundantly testify, who have obeyed its mandates as revealed from the heavens by an angel to Joseph Smith in this dispensation. The Gospel has not only rights, but it has difficulties to encounter, owing to the ignorance, pride, prejudices and darkness of the minds of the people to whom it is sent. We do not mean

that man is scholastically ignorant, nor uneducated in science or in art, but that he is ignorant of God, unless he reveals his mind and will unto him. It is impossible for man, by his own wisdom, to find out God; but, in the pride of his heart, he thinks differently, and rejects the message sent from heaven, believing he has revelation sufficient in the Bible, without anything new, as he terms it, being necessary to teach him how to gain salvation in the kingdom of God. This he has been taught by his forefathers, commentators and preachers, in whom he has believed, until his prejudices against God revealing anything more in this day, has so darkened his mind that he will not stop even to listen, much less investigate or respect anything purporting to be a revelation from heaven. A gentleman was one day endeavoring to persuade me the Book of Mormon was a wicked lie; I asked him if he had read the book; he said no, nor did he intend doing so. The influence he made upon my mind, respecting his knowledge of that book, can easily be imagined. He said the Bible was quite sufficient to regulate

our worship of God, without other aid. We admit the Bible contains a record of God's dealings with mankind during several dispensations of this world's history, as also many of the written laws of the Gospel; indeed, it would not be a record of God's dealings with mankind if it did not contain these. Since the fall of man, our Father has been endeavoring to bring us back to himself, as the Bible clearly testifies; but in every such dispensation he has spoken from the heavens, and raised up Prophets and ministers, to whom he has revealed things past, present and to come; but, through the blindness and unbelief of the people to whom they were sent, the Gospel has had a difficulty of establishing its claims. The generations following have been enabled to see how ignorant and blind past generations were in rejecting the message God sent for their salvation, but they are not equally able to see their own condition; as such, the difficulties of the Gospel have been great, because not understood and misrepresented by those to whom it was sent. It has not only rights and difficulties, but it has dignities. Everything is considered dignified that is honorable, and proceeds from an honorable parentage. The Gospel has God for its author and salvation for its object, and it is so dignified that it associates only with those that are pure and virtuous, or who desire to become so. It is a mis-

take to suppose otherwise—for it is pure and truthful in all its bearings, and has no affinity with any sin or wickedness. Wherever it dwells, everything antagonistic to truth and righteousness must be expelled; it is too dignified to allow any rival—it must possess the whole strength, might, mind and soul, or none at all. It is not seen in company with the murderer, adulterer, drunkard, or unclean person, except to have mercy upon them, to make them better, and to save them if it is possible, “for it is the power of God unto salvation to all that believe” and obey its principles; and, from this fact, springs its consolations and its ultimate triumphs. It will, assuredly, triumph over every foe, subdue and conquer every evil, cover the earth with righteousness, punish the wicked and rebellious, raise the dead, and “reward every man according to the deeds done in the body.” It will glorify and exalt the righteous that they may shine as stars in the firmament forever and ever, and partake of the fulness of the Godhead, which is a fulness of joy for evermore. Therefore, seeing that these things are verily so, let us strive lawfully for the mastery over every evil, that we may be found faithful representatives of that Gospel which has been revealed to us in our day, for our salvation and exaltation in the kingdom of God.

MALE GRUMBLERS.

In this class are included all those peculiar varieties of this interesting species which are to be so constantly met with in the world, from the domestic martyr who flies into a tantrum because a button is off his shirt, to the would-be philosopher who grumbles at Providence and finds fault with all its arrangements in the physical and moral world. However, it will only be possible to make examples of two or three of this mighty host of culprits, hoping that the others may take warning by their fate.

First, there is the domestic grumbler with whom nothing goes right at home, and whose keen eye is ever roaming round the sacred, narrow precincts of the female domain, in search of something to find fault with. Nothing is ever done to please him. His meat is cooked too little or too much; his meals are too early or too late; the house is either so quiet that it gives him the blues, or so noisy that it reminds him of bedlam; if he happens to find a button off his shirt once in a month,—“That’s always the way; his

clothes are never attended to;" in short, his snarling reputation is so thoroughly established that his wife is afraid to do even anything that is right for fear it will be wrong, and his children, instead of running to meet him with laughing eyes and joyful, upturned faces, slink back into some out-of-the-way corner, where they think the withering glance of this domestic tyrant will not find them. Appear when he will, his presence causes a total eclipse of the family sunshine.

Next, there is the grumbler of "luck," who goes round with his hands in his pockets, railing at the world because it "does not appreciate him;" when the fact is, it appreciates him too well to have anything to do with him. He will learn, by-and-bye, that, however much people may be given to grumbling themselves, they don't care for any assistance in that line, and are very averse to introducing a professional, growling biped into their homes; a dog or bear would be more bearable, as you could knock them on the head when you'd had enough of their peculiar conversation. No, no; gloomy clouds and thunderstorms may drive people into their retreats, but it is only the genial sunshine that fetches them out.

Almost every Branch and Conference and District has its representative grumbler who, from a sense of duty or—what is much more likely—from that extra sense so largely and generally possessed by the human family, viz., *mulishness*, opposes every step which the Branch or Conference or District President may take, and every measure which he may adopt for the benefit of those under his charge, or for the advancement of the cause he is

appointed to represent. One might think these individuals had been ordained grumblers general for the Branches they belong to, and that they felt it incumbent upon them to rake up every cause of dissatisfaction, to misrepresent every motive, and to form an opposition party—such as we see in almost every government of human invention—of which they shall be the head, and whose business it shall be to oppose every motion, to thwart every effort, and to weaken the influence of every man who is placed to preside over them. Such had better take warning; for, though not expressly named in the list of those who are not permitted to enter within the gates of the New Jerusalem, I think they will be very apt to find that grumblers, as well as liars, whoremongers, adulterers, &c., will be excluded therefrom.

Then there are the grumblers at Providence, at governments, at society, at the Church,—in short, at everything and everybody but themselves. They are so busy finding fault with everybody else that they have no time to look at themselves, or they would find plenty to occupy their attention. Now, allow me to say one word to you in confidence—as a friend. If you don't stop your whining, you will grumble away all your influence, your family and your friends, until you will be left like a lone tree on one of the great, western prairies; and, though it may take years to bring it about, you will become a poor, miserable, isolated, shunned, dried-up, wizzen-faced, old—grumbler, whom nobody in heaven or on earth, and very few even in the other place, will want to have anything to do with.

W. H. S.

CONSCIENCE.

BY ELDER JOHN SOUTH.

How often in your visits among the Saints, when talking to them on the principles of the Gospel—such as Tithing, emigration and economy—you will hear them say—"Well, I do

my best, and my conscience is void of offence before God and man." Perhaps it is so, nor would I dare say to the contrary; and, that many do the best they can there is no doubt, yet

there is room for improvement in us all. How many instances there are where people indulge in many vitiating habits, spending the means in frivolity which might be used for a better purpose. There are some who will still have their beer, others their tobacco, others their snuff and such like things, thus wasting that which would enable them to sustain the Work of God and bring his blessings upon them; and, because conscience may not condemn them, they pursue their own way, and pass on just as if they had never been warned to prepare for the things coming upon the earth. Many of this class wonder why the day of their deliverance has not come, and think while conscience, as it is understood by such people, is allowed to rule, that not many blessings will be obtained, and thus many begin to doubt whether the desired blessings are obtainable. No, they are not to be obtained in that way; for the history of the past has taught us that only a strict obedience to the laws of heaven will bring blessings; and it is necessary that our consciences should have a correct understanding of those laws, or else they may lead us astray, by deciding that to be right which the law of God decides to be wrong, and *vice versa*.

The only true way is to be guided by the laws of heaven, and by that Spirit which leads into all truth, which will be given to all who seek and live to enjoy it. The history of the past furnishes us with many proofs, that where conscience has ruled and held sway, it has led many into error. Had there not been a stronger power with

Samuel, when sent to anoint one of Jesse's sons king over Israel, the purposes of Jehovah would not have been fulfilled; and yet he might have said conscience told him not to do it. Saul, when he stood and held the clothes of the young men while they stoned Stephen to death, was led astray by his own conscience, which told him he was doing God service, which he afterwards confessed; and no doubt it was the same thing which caused the overthrow of Saul, king of Israel, when, as he returned from the slaughter of the Amalekites, he spared Agag the king, with many of the oxen and sheep taken from that people. Doubtless his conscience led him to think that God would accept of them as a sacrifice; but Samuel informed him to "obey was better than sacrifice, and to hearken than the fat of rams." Then, with such an abundance of proofs as these, with many others before us of the danger of being led by our own consciences, however good our intentions may be, let us strive to sacrifice our own feelings, obey the commands of Jehovah, and receive the blessings of his heaven, believing and acting upon the instruction of the Savior while upon the earth, to "seek first the kingdom of God and its righteousness, and all things shall be added unto you." The question may be asked, — What is righteousness? The Psalmist David said, — "O Lord, all thy laws are righteousness." Then if the laws of God are righteousness, we have only to obey them and then we can claim the blessings; but, if we do not, they are not ours.

A FEW PRACTICAL QUESTIONS.

BY ELDER ROBERT GILBERT.



"A Saint, and is the title mine,
Or have I but the name?"

These two lines contain a great deal of meaning, and a most important question which all, who have taken upon themselves the name of a Saint of Latter-days, should ask. Let them examine themselves in the following

manner, — Am I living as a Saint of the Most High God, or do I associate with evil companions where my Father's name is blasphemed? Do I frequent the gin-palace or the ale-house, where poverty, wretchedness and misery, and

almost every other evil of the land are produced? Do I partake of the drunkard's drinks that are sold in them, and associate myself with drunkards? Do I allow myself to so far forget the wife of my bosom and the children of my love that, instead of striving to make them happy and comfortable, providing them with food and raiment, and instructing them in the principles of the Gospel, I make them wretched and miserable, by spending my hard earned gains to feed, clothe and educate the publicans, their wives and families, instead of using them to feed, clothe and educate my own? I may do these things,—yea, and many more, and strive to conceal them from the Priesthood of God, and to retain the name of a Saint of Latter-days—but I cannot rightfully have the *title*; and unless I repent and cease from all evil, I have no part or lot in the Church or kingdom of God. Let us ask ourselves a few more questions. Am I living every day as though in the presence of God? Am I striving every day to aid in the upbuilding of the Church and kingdom of God? Do I return God thanks, day by day, for life, health, food and raiment, and for every other blessing I receive, both temporal and spiritual? Do I chose the Saints and servants of God for my companions, and esteem their society above that of all other people on earth? Am I watchful and prayerful at all times, in season and out of season? Am I fervent in spirit, seeking to the Lord, and do I strive to make all happy with whom I dwell? Do I lead an upright and sober life before all that I am obliged, through circumstances, to come in contact with from time to time? Do I set before them an example worthy of their imitation? Is my conversation such as becometh a Saint of God? If at the head of a family, do I counsel and instruct my offspring in the truths of the Everlasting Gospel, warning them of the evils by which they are surrounded on the right hand and on the left? Do I ask God for the aid of his Holy Spirit to give me wisdom and judgment, so that in correcting I may correct in righteousness? Do I govern my passions before others at all times, and lead my family with gentle-

ness and love? If so, the members of my household will prove a blessing to me in this life and throughout eternity. Is my habitual conduct before them, and the world such as becometh a Saint of God? Do I acknowledge the hand of the Lord in all things? Am I making any progression in the kingdom of God? Have I more light, more knowledge, more faith, day by day? Do I obey the counsels and instructions of the servants of God from time to time, and am I, in all points, striving to live my religion?

If such be the frame of mind that I am in possession of, and I can say amen to these thoughts, and can answer all the questions in a satisfactory manner—then am I in possession of both the name and the title of a Saint, and can rejoice and thank God that I live in this day and dispensation of time, wherein the Gospel is revealed in all its fulness, and I can lay claim to all the blessings promised through obedience to it. Surely the blessings and privileges of the Gospel are worth living and striving for. They are worth more than silver—yea, than fine gold. There is nothing half so valuable that this world can produce. The peace, the joy, the happiness that a Saint of God is in possession of, in this probationary state, are more than the heart can conceive or the tongue can utter; and the joys and happiness they are to possess hereafter, if faithful, are far beyond our conception. The Saints of God who appreciate these things will strive to live their religion, and to keep themselves pure and unspotted from the world. They will watch and pray that they enter not into temptation, and will, at every opportunity that is given them, attend their meetings, lift up their voices in prayer and praise to God, with their brethren and sisters, and return him thanks for all blessings which they receive.

In so doing they have their spiritual strength renewed, and can rejoice more fully in the cause of Christ and his Gospel, and can appreciate what it is to have the name and title of a Saint of God. Such will not associate with the drunkard—they will not partake of his drinks; they will not enter the dens where it is sold, for they know

and understand that the Spirit of God dwelleth not in such places; for light cannot dwell with darkness, neither can a holy with an unholy, nor a pure with an impure thing. They know that everything connected with such places is dark, unholy, impure and devilish. God has commanded his Saints to come out from among the ungodly,—to be separate and touch not the unclean thing—also to have

no fellowship with the unfruitful works of darkness, lest the Spirit of God should withdraw from them and leave them in a far greater darkness than they were in before the glorious light of the Gospel fell upon them. May God the Father enable all his Saints to live their religion, and watch and pray that they enter not into temptation, is the desire and prayer of my soul.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 329.)

April 4.—I attended Council.

—5.—I attended the dedication of the Masonic Hall.

—6, 7, 8 and 9.—I attended a special Conference in Nauvoo, the stand was occupied by the Presidency, the Twelve and others, among whom were eleven Lamanite chiefs and braves, it was estimated there were about 20,000 persons present, the Conference was addressed by Presidents Joseph, Hyrum and Sidney, myself and Elders H. C. Kimball, John Taylor and A. Lyman. The Prophet declared that all North and South America was the land of Zion. At the close of the Conference 344 Elders volunteered to go on missions.

—10.—I attended Council with the Twelve, arranging appointments for Conferences the ensuing season through the United States.

—11.—Spent the day in the Council of fifty, we had an interesting time, and closed the Council with shouts of hosannah.

—12.—Met with the Twelve Apostles in Council.

—13.—Attended City Council.

—15.—With the Twelve prepared the appointments for the Conferences throughout the States for publication.

—16.—I attended Council with the Twelve.

—17.—Spent the day in Council; William and Wilson Law and Robert D. Foster were cut off from the Church.

—20.—Brother Woodruff accompanied me to Lima; staid with Father Morley.

—21 (Sunday).—I preached in the forenoon, Elder Woodruff in the afternoon, I followed him and called for volunteers to go out in the vineyard to preach, 26 volunteered.

—22.—Rainy morning, in the afternoon we harnessed up our horses and rode on to the city plot, brother Woodruff and I bought a lot each, and started for home but on reaching brother William Draper's had to take shelter for the night in consequence of a tremendous storm of hail and rain.

—23.—Returned to Nauvoo and attended a political meeting.

—25.—Spent the day in general council—Elder J. M. Grant and William Smith were present.

—28.—Attended a meeting at the stand in the forenoon, President Hyrum Smith preached, I followed him; afternoon I met with the Twelve and Seventies in their hall; evening, attended prayer-meeting.

—29.—Attended special session of the City Council.

—30.—I met with the Prophet and Hyrum Clark at my house, pertaining to the business affairs of the Church in England.

May 5.—Wrote a long communication to Elder Reuben Hedlock on the subject of emigration.

—6.—Attended general Council all day, brother J. M. Grant was added to the Council.

—8.—I was called upon as a witness in the case of "Francis M. Higbee versus Joseph Smith," and gave in my testimony.

12 (Sunday).—I attended meeting

in the forenoon; brother Joseph preached. Three p. m.; attended prayer-meeting in the Council room.

21.—I started on my mission to the East in company with Elders H. C. Kimball and L. Wight on board the steamer Osprey; Captain Anderson. On our way to St. Louis brother Wight preached.

22.—We arrived in St. Louis; I preached in the evening; the Branch numbered about 700 members.

23.—We left St. Louis on board the Louis Phillippe. Captain J. J. Worman, with about two hundred passengers; many of them were from the Osprey. I was called upon to deliver a lecture on the principles of the Church, which allayed some prejudice which had been manifested against the Elders on board.

24.—William Smith preached: the passengers treated us respectfully: good captain and mate.

26.—We reached Cincinnati; brother Kimball and I went on shore and visited the brethren, and held a meeting with the Elders on the 27th, at eight a. m. At ten a. m. proceeded on our way to Pittsburgh; brother Lyman Wight preached on board; arrived at six p. m. on the 30th.

June 1.—Brothers Kimball and Wight having proceeded to Washington, I attended Conference in Pittsburgh with Elder John E. Page.

2 (Sunday).—I preached in the morning; afternoon, partook of the sacrament; evening Lester Brooks preached.

3.—Went to Old Brittain and preached in the evening to an attentive congregation.

4.—I left on board the packet Erie on the Pennsylvania and Ohio canal for Kirtland, in company with brothers F. D. Richards and L. Brooks.

5.—Arrived in Warren and took on a large company going to Akron to an abolition convention, some of whom manifested a spirit to put down every body but themselves.

6.—Brothers F. D. Richards, L. Brooks and I found brother Salmon Gee's family in Shalersville; they desired us to remain with them over night, which we did, and addressed the people in the town house in the evening, on Joseph Smith's views

of the powers and policy of the government.

7.—Lawyers and doctors called to converse with us, and obtain copies of General Smith's "Views." Afternoon, with brother Richards I went to Mantua, where we met brother Lorenzo Snow and others. We proceeded to Hiram and held a meeting in sight of the house where Joseph and Sidney were dragged out by the heels and tarred and feathered.

Arrived in Kirtland on the 8th; found my brother John Young and my sister Nancy Kent well.

9 (Sabbath).—I preached in the Temple in the morning, and brother F. D. Richards in the afternoon. I lectured in the evening on the subject of the location of Nauvoo; the Saints were dead and cold to the things of God.

10.—In company with my brother John and Franklin I went to Chester and visited sister Nancy Kent and family; had an excellent visit; spent the night at brother Butler's.

12.—proceeded to Fairport and took steamer to Buffalo, where we arrived on the morning of the 13th, and went by rail cars to Albany, and from thence by steamboat to New York, and proceeded to Boston, where I arrived on the morning of Sunday 16th.

18.—I went to Salem, and saw my daughter Vilate.

22.—Went to Lowell.

23 (Sunday).—I preached in Lowell. Returned to Boston.

27.—Spent the day in Boston with brother Woodruff, who accompanied me to the railway station as I was about to take cars to Salem. In the evening, while sitting in the depot waiting, I felt a heavy depression of Spirit, and so melancholy I could not converse with any degree of pleasure. Not knowing anything concerning the tragedy enacting at this time in Cathage jail, I could not assign my reasons for my peculiar feelings.

29 and 30.—Attended Conference in Boston.

July 1.—Attended State convention with our friends *en masse* in the Melodeon, Boston, for the nomination of an electoral ticket, General Joseph Smith for president of the United States, and appointed delegates to the

Baltimore national convention.

True 2.—I attended Conference with the Twelve and Elders in the Franklin Hall, and resolved to divide into different parts of the vineyard; each one of the Twelve was appointed to take the oversight of several conferences.

True 4.—Brother Kimball and I visited a grand exhibition of fireworks on the Boston common during the evening with others of the Twelve.

True 6 and 7.—Attended Conference in Salem; had a good time.

True 8.—Attended three meetings in the hall at Salem; had a full congrega-

tion. Elders H. C. Kimball, O. Pratt, L. Wight, D. Spencer and J. L. Heywood were present.

True 9.—I heard to-day, for the first time, the rumors concerning the death of Joseph and Hyrum.

True 10.—Elder O. Pratt and I went to Lowell.

True 11.—We proceeded to Peterboro'

True 12.—I spent the day with the brethren in Peterboro'.

True 13.—Attended Conference and preached to the Saints; we ordained twenty-eight to the office of Elder; the brethren were glad to see us. X

(To be continued.)

359

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 28, 1864.

PEACE CONGRESSES CANNOT AVERT WAR.

DESPITE of repeated failures in the past, there is still a class of people who contend that, for the settlement of international difficulties, Congresses can be used to such advantage as to reduce war to extremely exceptional cases. One form of Congress which we see proposed again—the scheme not being a new one—is for representatives delegated by the several European Powers to annually meet, in some town to be chosen by lot, with the full power to define the obligations of the international code, to discuss ameliorations in it, and to adjudicate on all cases of dispute which may arise among its members. The work over, another lot would decide the place of meeting for the next year. A Congress of this character, being permanent, “would not be sudden in its action or unseasonable, if regular, in its meetings.” “It is a law of nature,” one writer says, “that in friendly discussions suggestions are thrown out and expedients devised that otherwise would never see the light. Such would be the case in an assemblage representing the birth, the wealth, the talent, the experience, and hence the conciliatory spirit of all civilized nations. The work of diplomacy simplified and lessened; the mediatory clause of Paris, now optional, established as a fixed institution, questions of debate nipped in the bud, armaments reduced, hostilities anticipated, and a neutral field provided, at which, even during war, the representatives of belligerents might meet together and devise terms of peace,—such would be the results of the proposed scheme.” It is thought by this writer that “an aggressor will scarce venture to maintain his pretensions in such an assembly. A *casus belli*, when it does

arise, will be clearly stated, and the terms of arrangement equally laid down." War, when it does occur, "will be simplified, and its effects modified" by this Congress.

This subject affords a fine field for the lover of peace to theorise upon. War is so deplorable; its beneficial results are so rare and so much out of proportion to the sacrifices which it involves, that every man of feeling and lover of his kind would seek, by every means in his power, to avert it. The evils of war and the blessings of peace are so freely acknowledged by all classes—rulers and ruled—without an exception, that it seems, in theory, to be a tolerably easy matter to bring about such an agreement between the various Powers of Christendom, as to admit of the establishment and recognition of such a Congress as this referred to, with all its happy results. But would such a Congress, even if it were fully organized and empowered to act as a tribunal to define the obligations of international law, and to adjudicate on all cases of dispute which might arise between the nations, put an end to wars and bring about so desirable a condition of affairs as anticipated? He who can admit that such results must attend the creation of such a body, in his anxiety and hopefulness for peace, deludes himself with his theory, and shuts his eyes to all history, contemporaneous and past. Congresses have been used in the past; but, in every instance where they have been attended with good effects, they have followed war—when the nations who came to the Congress were tired of war, and willing and anxious for peace upon almost any terms—and have not been used with effect in time of peace to prevent war. It is argued, however, that if a Congress, composed of representatives from various nations, should be created and have a permanent character, that it would be more potent than a transitory Congress in dealing with all questions as they arise, and it would be in a position to detect and repair its own errors and readjust its own ordinances.

In the case of the United States we have the example of a permanent Congress, composed of representatives from the several States of the Federal Union, meeting regularly at stated times, possessed of all the power which was necessary, or which an European Congress could possibly be invested with; but did it succeed in preserving peace and the integrity of the Union? There is no motive that could possibly be supposed to operate upon the minds of the members of an European Congress, that did not operate with equal, and, without doubt, greater force upon the members of the United States Congress. They were bound together by ties of no ordinary character. As colonists, they had fought shoulder to shoulder in resisting oppression, making common cause, and mingling their blood in one common stream on many a battle-field, the traditions of which were of the most glorious character. The flag which waved over their heads they were attached to by no ordinary ties, for under its meteor-folds they had achieved bright renown in war and memorable triumphs in peace; and it might have been supposed that they would never part with it, if by adjudication, compromises, concessions, or even sacrifices, they could have preserved it as a heritage for their children. We cannot conceive, in fact, of any Congress being convened, with a human and uninspired organization, which could, by any possibility, possess greater incentives to heal differences, compromise dissensions, or remove grievances, than did the Congress of the United States. Yet every one knows how signally all its efforts to preserve peace failed.

Elaborate and beautiful theories may be constructed, but they will crumble to atoms before the stern logic of facts, and leave those who adopt them in a worse predicament than they were in before they attempted to put them into practice. While man remains as he is, and as he has been, since God's revelations and direct manifestations and guidance have been withheld from him, all such schemes as these, for Peace or International Congresses, must be barren of all good and permanent results. The Emperor Napoleon proposed a Congress, a few months ago, "to regulate the present and to assure the future;" but his proposal was rejected. War has since broken out in Europe, and England has thought it advisable to invite several of the Powers to meet with her in Conference. That Conference is now being held, and the hope is sanguinely entertained, in many quarters, that the bloody shocks of war which have shaken the bases and displaced the limits of States, will now be followed by solemn transactions that will give peace again to Europe, and still the angry tumult which has been aroused by the hoarse cries of attack and defence. This is a vain hope, which the events of the next few years will rudely dissipate. The armistice which has been obtained is but a lull in the storm—a lull which may lead many to anticipate peace of a durable character; but still a lull that will only precede an angrier outbreak. The demon of war, when once aroused, cannot be easily exorcised, as Europe will yet find to her cost. The political elements are thoroughly disturbed, and it is not too much to assert, in the presence of the events that are crowding prominently forward, and the knowledge which the Lord has revealed upon the subject, that complications are likely to arise at any moment which may destroy the peace of Europe, and enkindle a conflagration in which several nations may be involved who now deem themselves secure from peril.

Conferences and Congresses are but a delusion and a snare in the present condition of affairs in Europe; they serve to lure their authors and participants, and all who place confidence in them, into greater and more inextricable difficulty, and are more than likely, in the most of instances, to bring about that which they are designed to avert. God's fiat has gone forth concerning Babylon, and no man, or nation, or combination of nations, can prevent its fulfilment. War is one of the scourges which man, by his sinfulness, has brought upon himself. There is one way—and but one way—to avert it, and that is for the people to obey God's commands, through whose power alone can this and other threatened evils be stayed. This is too simple for the great men of the earth to believe. Like their class in every preceding generation, they view such a proposition as ridiculous, and treat it with contempt, practically asserting, by their actions, that they consider their wisdom and plans as being infinitely superior to the Lord's. The day will come when they will see their folly, and be constrained to acknowledge it; but, in the most of instances, it will be when they will not have the power to avail themselves of the knowledge. There was a king in ancient times who learned the lesson, and profited by it during his lifetime. His sentiment was,—“Believe in the Lord your God, so shall ye be established; believe his Prophets, so shall ye prosper.”

It is utterly impossible for the best men to please the whole world; and the sooner this is understood, and a position taken in view of this fact, the better. Do right, though you have enemies.

ABSTRACT OF CORRESPONDENCE.

✓ SWISS, ITALIAN AND GERMAN MISSION.—Elder Samuel H. Hill wrote to us on the 9th ult., from St. Imier, descriptive of the progress of the Work in that land, from which letter, for the interest of our readers, we make a short extract. He says :—"It was rather tiresome for some time after my arrival in this country, on account of my not being able to speak the language of the people ; but, by applying myself diligently, and asking the Lord to assist me in my endeavors to acquire it, I found myself, in three months, able to speak in meetings, and to bear my testimony to the truth. I am, as I often think, alone, and I must put my trust in God, and by so doing I am abundantly blessed and constantly receive fresh strength from him. I have just returned to this place after a tour through the Conference, and I find a great difference here to what it is in England. The Branches are much farther apart, and the Saints are in a far more scattered condition. In the last three weeks we have added to our numbers, by baptism, ten persons, and the prospects bid fair for a further increase. In one place I visited there were strangers who had walked eighteen English miles to meeting, and after service returned home, and they seemed to be repaid for their trouble. The Branches are so far apart, and the laws are so strict, that we have to be very cautious, in all our movements, to keep out of the hands of the police ; and, as there is so little liberty for us, we have at times to travel by night. As a general thing, those in the Church are very good and watchful ; when there is going to be a meeting they will invite their friends and neighbors, those they can trust, to come, and, by so doing, they become more united for the advancement of the kingdom of God."

✓ SCANDINAVIAN MISSION.—Elder George M. Brown writes to us from Christiania, on the 28th ult., and says :—"The Saints, in general, are feeling well, and their greatest desires are to live their religion and help forward the great cause of truth. We hold meetings in all the Branches of this Conference. We are constantly visited by large numbers of strangers, all of whom listen with marked attention to our testimony, and they appear anxious of investigating our principles. Surely the Lord has blessed us greatly during our labors, and I rejoice in the work before me, and my determination is to go forth and do the very best I can. There is a great work to be done here, in the land of Norway, before all the honest-in-heart are gathered out, for there are thousands here who never heard the testimony we bear of the truthfulness of the Gospel, who, I believe, would gladly receive it had they the same privileges that are enjoyed by the people of England. There is a great need of Elders in this field, as you are well aware this is an extensive country, and access to the interior of it is not so easy as it is to that of most European countries. During the winter season the weather is very cold, which renders travel very difficult, and, in some places, impossible. The weather is at present very warm, and we are doing much better than we did during the winter, and I hope that a large amount of good will be accomplished during the coming summer. The opposition that we meet with is very little—the law is against us, but the people are humane and disposed to be more patient than the inhabitants of many countries are."

LIVERPOOL CONFERENCE.—Elder John Alexander writes to us from Birkenhead, on the 29th ult., expressive of his joy in having been called upon to labor in the ministry, and of the experience he has thus gained, which will prove to him of invaluable service in the future. He has labored, during the past year, in the Manchester, Preston and Liverpool Conferences, in each of which the Saints have proved very kind to him.

NEWCASTLE-ON-TYNE CONFERENCE.—Elder C. W. Stayner writes us from Newcastle-on-Tyne, expressive of his gratification in laboring for the upbuilding of God's kingdom and for the rolling forward of his Work. He represents the Saints, of that Conference, as striving to do their duty, and kind to himself and his brethren who labor among them. He expresses his desire to still remain faithful, and he is endeavoring to keep bright that faith and confidence he is possessed of, knowing that such a course will bring down upon him the blessings of our Father.

NEWS FROM CONFERENCES.

KENT CONFERENCE.—By letter received from Elder George Sims, we learn that a Conference was held in Faversham, on Sunday, the 10th ult., at which were present Elder Isaac Bullock, President of the London District, William Sanders, President of the Conference, and Travelling Elders Ensign I. Stocking and Thomas Priday, together with a large number of Saints and strangers. The usual business of Conference was gone through with, and the Saints were represented as generally striving to perform their duties, and to live up to the requirements of their religion. Much good instruction was given them by Elders Isaac Bullock, William Sanders and others, and encouragement and satisfaction were reaped by the people present. The Spirit of God was enjoyed by the assembled Saints, and they felt to rejoice in the goodness of God unto them. On the Monday evening following, a tea-party was held in the same place, and the Saints enjoyed themselves in the innocent recreations of singing, recitations, &c.

NOTTINGHAM CONFERENCE.—Elder P. P. Pratt has informed us by letter, of a Conference which was held in Nottingham, on the 17th ult., at which some four or five hundred Saints and strangers were present. In the forenoon the different Branches were represented by their Presidents to be in a healthy, flourishing condition. In the afternoon the Authorities of the Church were presented, and, as is usual, were sustained by the unanimous vote of the assembled Saints. Elders J. D. Chase, P. P. Pratt, Heber J. Richards and M. F. Farnsworth, administered the sacrament to the people. Statistical and Financial Reports were read and accepted. Some good instructions were then given to the Saints. In the evening the meeting-hall was crowded, a goodly number of strangers being present; Elder Chase delivered an instructive discourse upon the subject of the "Great Latter-day Work." Elder P. P. Pratt followed him, bearing testimony to the divinity of the Work. The Spirit of the Lord was enjoyed richly throughout the day, and all felt instructed and blessed by the words spoken.

CORRESPONDENCE.

ENGLAND.

HULL CONFERENCE.

Hull, April 21, 1864.

President Cannon.

Dear Brother,—It is with pleasure I embrace the present opportunity of writing to inform you of the present condition and future prospects of the Work of the Lord in this Conference. I am happy to say there is a good feeling prevailing among the Saints, the majority of them are willing to do right, and manifest their willingness by doing all they can by their faith, prayers and means, to forward the interest of our Father's kingdom on the earth. True, we have some exceptions, but not many. The majority of the Saints live in the town of Hull, the rest are scattered over a distance of nearly 300 miles; at least, we have to travel that distance to see them all, and it does me good to see their smiling faces, and hear them express their thankfulness for the visits of the brethren.

We held a Conference here on Sunday, the 17th inst. We were favored with the company of Elders Joseph Bull, C. M. Gillet and John Nicholson. We had a good time, and much good instruction was given by the brethren who spoke. The Spirit of God rested upon us in rich abundance; the brethren spoke under its influence, making the hearts of the Saints rejoice. In the afternoon Elder John Nicholson preached out of doors in the market-place, the result of which was that our meeting-room was filled in the evening. The time of meeting was occupied by brothers Gillet and Nicholson very profitably, after which Elder Joseph Bull bore a faithful testimony to the divinity of the mission of the Prophet Joseph, and of the progress of the Work under the direction of the Prophet Brigham. He also gave some valuable counsel to the intending emigrants, after which the meeting was dismissed, everybody feeling well satisfied with the day's proceedings.

On the Monday following we held a

tea-party in our meeting-room, at which about 70 persons sat down. After tea the room was filled with strangers and Saints, and the rest of the evening was spent very pleasantly. The strangers enjoyed themselves as well as the Saints, many of them expressing their appreciation of our efforts to entertain them.

For myself, I feel happy. I rejoice in the Truth and in the privilege afforded me of lifting up my voice in its defence. I desire to be humble in my feelings, and discharge the duties of my calling with an eye single to the glory of God, and to earn the right to enjoy myself in Zion by my faithfulness in this land.

Praying the blessings of God our eternal Father may rest upon you, that you may live long upon the earth to help to roll forth the principles of truth and build up the kingdom, I remain your brother in the Gospel,

HENRY C. FOWLER.

ESSEX CONFERENCE.

Maldon, April 25, 1864.

President Cannon.

Dear Brother,—Being admonished by the article which lately appeared in the *Star*, headed "I can't write," and fearing lest I should, from my long silence, be numbered with those that "won't try," and, also, fearing that the Saints in this Conference might feel slighted at not being periodically represented by letter, I now proceed to report my present field of labor.

I am happy to say we are moving along steadily, now and again baptizing an honest inquirer after truth. There seems to be a spirit of inquiry among the people, and we hope, by the blessing of our heavenly Father to accomplish good the coming summer. Already we have added as many to our numbers as will emigrate, and prospects are still bright for a greater increase.

The Saints in this Conference, on account of their scattered condition, have not the privilege of meeting in a

Conference capacity, and, consequently, do not realize the "seasons of refreshing" which are experienced by their more fortunate brethren and sisters in other Conferences; however, they feel to rejoice in the principles of their holy religion, and, by applying them to their lives, realize their intrinsic value, knowing that it is by that means they will become perfect in their generation, and which will also lead them to exaltation and eternal life in the kingdom of God.

Elder Tuffs and the local Priesthood are united with me in spreading the truth in their various Branches throughout the Conference. My health is good, and I feel to rejoice in my labors, knowing that the "recompence of reward" is ours, if faithful to our trust.

Praying God, the eternal Father, to bless and strengthen you continually, I remain yours truly,

JOHN RIDER.

NOTTINGHAM CONFERENCE.

Nottingham, April 26, 1864.

President Cannon.

Dear Brother,—As the time is near at hand when I shall take my departure from this land for my home in the mountains, I take this method of bidding adieu to all those with whom I have become acquainted while laboring for the cause of truth in this country. It is with peculiar feelings that I bid adieu to so many Saints, although my joy is great at having the privilege to return home. It would be much greater were all the Saints going; yet, it is for a wise purpose in our heavenly Father, that the Saints are being tried in divers ways, and those that are debarred the pleasure of going now, if they prove faithful, as soon as they are tried sufficiently, their way will open for them to go home, and when they do bid Babylon adieu, having accomplished their deliverance by faith and works, they will appreciate the gathering and enjoy more of its blessings, perhaps, than they otherwise would, were some kind friend to step forward and assist them.

It is necessary the Saints should cultivate a living faith, and, by so doing, they will be enabled to endure the many trials that are before them,

knowing they are for their good, and that their reward will be greater in the kingdom of heaven. My heart's desire and prayers to God for Israel are, that they may be saved and gathered, and I know they will be before the day of burning, for by their faithfulness will they obtain these blessings.

Since my arrival in this land I have endeavored, in my feeble way, to discharge those duties that were assigned and expected of me as a servant of the Lord and a messenger of truth, and I know I have borne a true testimony to this people, both in public and in private, of the great Latter-day Work. I have reaped some fruit of the seeds of my own sowing, which causes me to give thanks to my Father in heaven; the praise is due to Him, for I came not in my own strength, but am only the instrument that the Lord has seen fit to use to assist in publishing the Gospel. I have experienced a peace and happiness that are indescribable, in doing my duty in crying repentance to the people, and in warning them of the judgments that the Lord is about to pour out upon the wicked nations, and in exhorting them to receive the message of salvation and to flee to a place of safety. I know the Gospel is true, and that it is the power of God unto salvation to every one that believes and obeys its principles. I know and bear testimony that Joseph was a Prophet of God; that he was chosen and called as a forerunner to prepare the way for the second advent of the Messiah; and though he was martyred, the work he commenced still lives, and the keys, powers and authority are now invested in the Prophet Brigham; and although our foes may assail us, and do their utmost to destroy this kingdom, it will still grow and increase in strength, for "it never more shall be thrown down nor given to another people, but His servant David shall rule over them." I rejoice in this Work, and know the time is near when the waste places of Zion shall be built up, an House shall be reared to His name, and the Saints shall take the kingdom and possess it, and this generation shall not pass away before these things take place. Then there will be peace, and the time will be when the law shall go

forth from Zion, and the word of the Lord from Jerusalem. I entreat the Saints to be true and steadfast, to gird up their loins, trim their lamps, and prepare for these things, for they will come, the Lord hath spoken it by his servants, and their testimony is true. That we may all prove true to Him and keep our covenants, that we may

overcome all things and inherit the promised blessings in His kingdom, is my prayer, and I ask it in the name of Jesus.

With love to yourself I remain, as ever, your brother in the New and Everlasting Covenant,

M. F. FARNSWORTH.

SUMMARY OF NEWS.

DENMARK.—It is asserted that at the sitting of the Conference, on the 12th inst., Prussia and Austria declared that in consequence of the events of the war they considered themselves released from the engagements of the treaties of 1851 and 1852. Russia and England maintain the principle of those treaties. The *Dagbladet*, of the 14th inst., says notwithstanding the armistice, the Prussians continued pillaging on the 12th and 13th instant in Aarhus, and on the 12th instant in Randers. A protest, signed by 1350 members of the different representative bodies of Germany, is published, which states that the clear right and the declared will of the people demand the separation of the Duchies of Schleswig-Holstein from Denmark; that the clear right and declared will of the people call Prince Frederick of Augustenburg to the succession in the inseparable united Duchies; that should the right be contested, the decision does not rest with any Conference of the Powers, but is vested wholly and solely in the people and its representatives.

AMERICA.—From reports up to the 4th inst., we learn:—All is quiet in Virginia. The roads are somewhat softened by rain. Lee is awaiting Grant's attack at his defences on the Rapidan. The absence of reliable news causes the circulation of sensation rumors. The Federals have burned Madison Court House. Banks has retreated to Alexandria without fighting. Eight hundred Confederates have occupied Cheneyville, 19 miles below Alexandria, in Banks's rear. Federal gunboats have arrived at Alexandria, some above and some below the falls. The Federals have evacuated Washington, North Carolina. It is rumored that the Confederates have invested Newbern. It is not expected that Lee will change his place except for a stronger position. Banks has fallen back to Alexandria, and all the transports and gunboats, except the Eastport, have arrived safely at that place. Beauregard is said to be placed in command of the Confederate forces in North Carolina. Peck has been relieved of the Federal command in the same district, and Palmer appointed in his place. There is no news of importance from the south-west. A bill has been passed unanimously by the House of Representatives, increasing the pay of private soldiers from May the 1st to \$16 per month, and the pay of non-commissioned officers in proportion. Wilkes has been suspended from duty for three years, and reprimanded. A bill appropriating \$25,000,000 for the pay of the 100-day volunteers has passed the Senate. The *Richmond Examiner* states that a battle is impending in Tennessee. It was expected that the Federals would attack Dalton. Forrest, it is rumored, is within a few miles of Memphis, preparing to attack that city. The Confederates are again reported to be threatening Paducah. Nothing positive has been heard from Steele's column. Some statements represent him as marching on the north side of the Red River, to join Banks; others that he is surrounded on the Red River, awaiting reinforcements. The Confederates have captured and burned the Federal gunboat Petrel, two miles above Yazoo city. Congress has passed a resolution equalizing the pay of colored and white troops.